Βαπτισμῶν Διδαχή.

OR,

THE DOCTRINE OF BAPTISMS;

Reduced from its *Antient* and *Modern* CORRUPTIONS; and Restored to its Primitive SOUNDNESS and INTEGRITY;

According to { The *Word* of TRUTH, The *Substance* of FAITH, and The *Nature* of *Christs Kingdom*.

Isa. 52. 15. *That which hath not been told them, they shall see; and that which they have not heard, they shall consider.*

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To the READER.

THE Doctrine *of* Baptiſms *hath been dark and obſcure in the Church, from the very primitive times, and hath had more of* humane notion *than of* divine truth *in it; and therefore* Zuinglius *writiug touching this Point, ſpeaks thus in the beginning of his Book entituled,* De Baptiſ. Tom. 2. f. 57. Illud mihi ingenue circa libri initium dicendum eſt, fere omnes eos, quotquot ab ipſis Apoſtolorum temporibus, de Baptiſmo ſcribere inſtituerunt, non in paucis (quod pace omnium hominum, dictum eſſe velim) a ſcopo aberraviſſe: *that is,* In the beginning of my Book (*ſaith he*) I muſt ingeniouſly profeſs, that almoſt all thoſe that have undertaken to write of Baptiſme, even from the very times of the Apoſtles, have (which I deſire may be ſpoken with the favour of all) not in a few things erred from the ſcope. *And as he affirmes, that almoſt all before him had erred in many things touching Baptiſm, ſo did he himſelf alſo erre as well as they, not in a few: and it is as free for me, or any body elſe, to differ from him and other late Writers, as for them to differ from former Writers; eſpecially if that*

that be true which Godly and learned Chemnitius *affirmes out of* Aguſtine, *that theſe things are not* tanquam articuli fidei, a quibus diverſum ſentire piaculum ſit Anathemate dignum, *Chemnit.* Examen Concil. Trident. l. de Bapt.

And therefore, Reader, I acquaint thee beforehand, that in this point I ſhall ſpeak much otherwiſe, *then all former or later Writers whatever, that I have met with: and though I do not without ſome* fear *and* trembling, *diſſent from ſo many* worthy *and* gracious *men, that have been and are* otherwiſe minded, *yet it is the leſs greivous to me, becauſe I differ from them, (I can ſay it in truth before the Lord) not out of any deſire to be* ſingular, *or for any* worldly or carnal end *whatever, but onely that I might cleave to the* clear *and* evident Word *of* God *alone, even* there *where I ſee the very* faithful *to leave it; ſeeing I am rather to joyn to the* Word *without* men, *then to joyn to* men *without the* Word; *and where I find the* holieſt *men in the world and the* Word *parting, I am there to leave them, and to* go along *with the* Word.

And ſo in all love *and* meekneſs *I tender this diſcourſe to thee,* deſiring *that if thou* canſt *not at the preſent* agree *to what is therein contained, yet that thou wouldſt not raſhly* judge *and* reproach *it, ſeeing through God's* goodneſs, *it may come to paſs,*

that

that what thou knoweſt not now, thou mayeſt know afterwards.

But becauſe I ſee this preſent Generation *ſo* rooted *and* built *up in the Doctrines of* men, *I have the leſs hope that this* truth *will* prevail *with* them, *and therefore I* appeale *to the* next Generation, *which will be* farther removed *from thoſe evils, and will be* brought nearer *to the* Word; *but eſpecially to that* people *whom God* hath *and* ſhall *form by his* Spirit *for* himſelf, *for* theſe *onely will be* able *to make* juſt *and* righteous *judgement in this* matter, *ſeeing they have the* Anointing *to be their* Teacher, *and the* Lamb *to be their* Light.

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THE DOCTRINE OF Baptiſmes, &c.

THE *Lord* fore-ſeeing how great an evil it would be in the *Church* to leave men either to their *own* or to other mens *opinions* and *judgement* in the things of God, did in the very begining of the *Goſpel* command and bind all the faithful to hear *Chriſt* alone, ſaying from *Heaven* (that we might give abſolute credit to his voice) *This is my beloved Son, in whom I am well pleaſed; hear him*: and the more the *faithful* have kept to the *Word* of *Chriſt*, the more they have been free from *error*; and the more they have left *this*, and turned aſide after the *Doctrines of men* (though men in ſome meaſure *faithful* and *holy*) the more have they been *preverted* and *ſeduced*; inſomuch that the *true Church of God* and the very *faithful* themſelves, have received, held, and maintained divers *Errors*, and *falſe Doctrines*, and *Opinions*, even for many Ages and Generations; yea and have not been altogether free from ſome, from the very *Apoſtles* times: and becauſe many or moſt *Godly* men in *former* Ages held ſuch and ſuch *Opinions*, therefore the *following* Ages have taken them upon *truſt* from them, and have entertained them as *ſure* and *certain*, though not at all *conſulting* in thoſe points, with the great *Doctor* and *Apoſtle* of the new Teſtament, *Jeſus Chriſt*. And thus have the

the very *Elect* themselves been drawn into *much error*, though they have still had *Christ* for their *foundation*, and were *built* on him so firmly by faith, that *the Gates of hell could not prevail against them.*

Now to free the *faithful* from the *former mistake*, (and consequently from *all errour*) there is no other way then *this*, *wholly to forsake the Doctrines of men*, and to *lay by* all those *Opinions* that we have sucked in from our very *cradles*, and which are now become even a *natural Religion* to us, I say, utterly to *lay by* and wholly to *forget* all these things, and to come *immediately* to the *pure* and *unerring Word of God*, and to the voice of *Jesus Christ* himselfe by his *Spirit*, wherein all things are *true*, *sincere* and *perfect*; and not bring *hearts* to the *Word*, that are prepossest with *Doctrines* and *Opinions* learned of *men*, but to come thither with hearts and consciences *free* and *uningaged*, and in all meeknes, uprightnes, and simplicity of heart, to hear what *Jesus Christ*, the *faithful* and *true witnes*, will say to his *Spirit*, which also is the *Spirit of truth*; and to receive and believe *that alone*, though never so *differing* from the *Opinions* and *Doctrines* of this *present Age* as well as of the *former*, and though perhaps the *whole Nation* would be *offended* with it.

And *this* is the *course* that I have observed, to come to some *cleare* and *certain knowledge* in the *Doctrine* of *Baptisme*: for having *read much*, and *discourst* with *many*, touching *this Point*, and having *seriously* considered what they *say*, as *one* that searched after the *truth*, for *it selfe onely*, and for the *satisfaction* of my *own soul*; I do profes I could not find *any thing* almost spoken, for my spirit *bouldly* and *safely* to leane on, as perceiving *most* of what they *said*, to be but the *apprehensions* and *thoughts* of *men*, and that they spake very much by *conjecture* and at *uncertainty* in this matter: and thereupon I resolved, *wholly* to withdraw from such *discourse*, and to *lay down* whatever *Opinions* I had before entertained touching this *Poynt*, and to come to the *plaine* and *manifest Scriptures*, and from *thence* (after much seeking God) to *learne* whatever the *Lord* should please to *teach* me; *choosing* rather to *build* on the *cleare Word*, though *alone*, then on any *uncertain inferences* and *blind conjectures* of *men*, though imbraced and magnified by *all* the *world*.

Now in this inquiry from the *Word*, I met with that place *Heb.* 6. 2. where the *Apostle* speaking of some of the *first* and *initial points* of *Christian Religion*, names Βαπτισμῶν διδαχὴν, the *doctrine* of *Baptismes*; whence I perceived that in the *Primitive Church* they had the *Doctrine* of *Baptismes* in the *plural number*, and therefore did apply my self to search from the *Word* what these *Baptisms* might be, and so met with the *Baptists* own *Doctrine* touching *Baptisms* mentioned *Mat.* 3. *Mar.* 1. *Luk.* 3. and *Joh.* 1. (for all the *Evangelists* make mention of this it being a matter of so *great concernment*) and *Luke* makes mention of the ground of this Doctrine of the *Baptist*, chap. 3. 15. *As the people were in expectation* (saith he) *and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying*, &c. the People it seems, had *great* and *high* thoughts of *John*, because he was the Son of the *High Priest*, conceived after an *extraordinary manner*, his Parents being both well stricken in *age* and *past* children by the *course* of nature; and then the manner of his *life* was strange, for he lived in the *wilderness*, out of the *ordinary converse* of the *world*: and his *apparel* and *diet* were *unusual*, being *raiment of Camels hair, and a leathern girdle about his loyns, and his meat locusts and wild hony*; but especially his *Ministry* was *mighty*, being in the *spirit and power of Elias*; and his *Baptism new* and *famous*; so that all the People stood in great *expectation* of some *work* or *event* from *Him*, that should *manifest* him to be the *Christ*; wherefore *John*, to take them off from that *cross* and *dangerous mistake*, plainly tould them all, and that *openly that he was not the Christ*, but that there was a great deale of *difference* between *himself* and the *Messias*, and that both in regard of his *Person* and *Office*.

First for his *Office*. For he begins to shew the *difference* from *thence*, because the *newness* of his *Baptisme* was the occasion, of the Peoples conceiving, that he was the *Messias*; whereupon he vilifies his *own Baptisme* in respect of *Christs*; saith he, *I indeed baptize you with water*, that is, *my Baptisme* is but *water Baptisme*, that washes the *body* onely with a *corporeal Element*; *but one mighter then I comes*, for I am but a *creature* He the *Power of God*, I but a *Servant*, He the *Lord of all*, and one so *infinitely excellent* above all that I am, that the *latchet of his shooes I am*

not

not worthy to unloose: that is, I am unworthy to perform the *meanest* and *lowest Office* for Him. And having thus first spoken meanly of his *own Baptisme*, and then magnified *Christs Person* above his *own*, now he proceeds also to magnifie *Christs Baptisme* above his *own*, *He* (saith he) *shall Baptize you with the Holy Spirit and with fire*; that is, I that am a *Servant* do baptize with *water*, but he that is the *Son* baptizes with the *Spirit*; my *Baptisme* washes but the *body*, from the filth of the *flesh*, but *his*, the *soul* from the filth of *sin*; so that how much the *Spirit* excels *water*, and *God* the *creature*, so much *his Baptisme* transends *mine*.

Now hence I gather *clearly*, even from the *Baptists* owne mouth, that *Johns Baptism* and *Christs*, were *distinct Baptisms*, the one *Water-Baptism*, the other *Fire-Baptism*: and though our *late Writers* and *Teachers*, have and do affirm, that *Johns Baptisme* and *Christs* make up but *one entire Baptisme*, yet all *generally* of the *ancient Christians* aprehended them to be *distinct*; one whereof, saith, *Illud manifestum est, alium fuisse Johannis Baptismum, alium Christi*: August. *contra Liter.* Petil. 2. c. 37. and I could produce *many* more Testimonies besides, but it is not my meaning to *entangle* any body with the *Authorities* of *men*, and therefore I shall make it plain by *clear Scriptures*, and *evidences* from them, that *Johns Baptism* and *Christs* are *distinct*.

1. *Johns* Baptism and *Christs* are distinct in their *Apellations*, in Scripture; for *Johns Baptism* was still so called, even when the *Apostles* used it; and it was not called by *their Names* who administred it, but was still called *Johns Baptism*: yea after *Christs Baptisme* came in, *Johns* still retained its name, as being *distinct* from it; and therefore, *Act.* 18. 24, 25. it is said, *Apollos taught diligently the things of the Lord*, knowing only τὸ βάπτισμα Ἰωάννου, the *Baptism of John*.

2. The Scripture saith, that *Christs Baptisme* was to *follow Johns*, and did not *accompany* it at the same time, for *Mat.* 3. *John* saith, ἐγὼ μὲν βαπτίζω, *I do baptize you with water, but he that comes after me, i. e.* in order of time, αὐτὸς ὑμᾶς βαπτίσει, *he shall baptize you*: and in *Luke.* 3. ἐγὼ μὲν ἐβάπτισα, *I have baptized you*, αὐτὸς δὲ βαπτίσει, but *he* shall *baptize you*; which places plainly declare, that *Christs Baptisme* did not *go along* with *Johns*, but was to *follow* it, and that he was to baptize

with the *Spirit*, after *Johns Water-Baptism* had had its *full course*, to wit, when he was *risen* from the *dead* and *Ascended* into heaven. And therefore *Christ* after he was risen from the dead, and immediately before he was to ascend into heaven, though his *Disciples* had used *Water-Baptisme*, or *Johns* Baptism, for above *three yeares*, yet affirmes, that which *John* had said of Him touching his *baptizing with the Spirit, was not yet* fulfilled, but was *shortly* to be fulfilled, as appeares *Act.* 1. 4, 5. *Christ being assembled with the Apostles, commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which saith he, you have heard of me*; *for* John *truly baptizeth with Water, but ye shall be baptized with the Spirit, not many daies hence*; and this was fulfilled at the day of *Pentecost*: whence it is evident, that *Christs Baptism* did not *go along* with *Johns*, and make that up *one intire Baptisme* with *it self*, seeing it *followed* almost *four years* after; and therefore *Johns Baptisme* and *Christs* must needs be *distinct*.

3. It is evident, that Christs Baptism and *Iohns* were *distinct*, in as much as the *Baptism* of *Christ* was necessary for those *very persons*, who had *before* been baptized with the *Baptism* of *John*, whereas if *Johns Baptism* had been *one* and the *same* with *Christ*; that onely had been *sufficient*; but now, those whom *John* had baptized with *water*, *Christ* was to baptize *againe* with the *Spirit*, as in that place before mentioned; I have *baptized you with water, but one comes after me, who* shall *baptize you with the Spirit*, even *you* whom I have *before* baptized with *water*: and this was not a *second Baptism*, but the *first* baptism of the *New Testament*, *Johns* baptism being more *legal* then *Evangelical*; and *Evangelical* only in so much, as it pointed out this *Baptism* of *Christ* at hand.

Again, the *Baptist* himself saith, *I have need to be baptized of thee*; so that the very *Author* or chief *Minister of Water-Baptism* stood in need of *Spirit-Baptism* himself: *Paul* also, *Act.* 19. when he found certain Disciples baptized onely with the *Baptism* of *John*, he baptised them *again* in the *Name of Christ*, because they had not received the *Spirit*; and *this Babtisme* into the *Name* of *Christ*, was not the *repeating* of any *water*, but meerly the *gift of the Spirit*; for *Paul* preached to them largely the Doctrine of

Faith

Faith in Christ, (for the *Text* relates but the *Abstract* of the thing) and *laid his hands* on them and through his *Ministery* the *Holy Spirit* came upon them; and this was *Christs Baptism* indeed, and no *renewing* of *water* at all, as the *Anabaptist* would fain inforce from this place.

By these things it is evident that *Christs Baptism* and *Johns* are *destinct*; and therefore as what *God* hath *joyned*, no *man* ought to put *asunder*, so what *God* hath *put asunder* no *man* ought to *joyne*; as if the *Babtism* of *Christ* were *insufficeint* and *incompleat*, except we should add to it the *Baptism* of *John*; which is exceedingly to eclipse the *brightness* of the *Son* of *God*, and to draw a *veil* over the *greatest glory* of the *New Testament*, which is the *Baptism* of the *Spirit*.

Object. If the *ordinary* Objection shall be offered against this, to wit, that *Johns Doctrine* was the *same* with *Christs* and therefore his *Babtism* also was the *same* with his.

Answ. I answer, It is most true, that *John* did preach *Christ* clearly, both in regard of his *Person* and *Offices*; but this was not his *proper work* as he was the *Babtist*, but in so much as he preached *Christ* in the *Spirit*, he belongeth to the Kingdom of *Christ*, which *is spiritual*, as also *Abraham*, *Moses*, *David*, *Isaiah*, and all the *Prophets*, did in the same sense: but so far forth as he preached the *Doctrine* and administred the *Baptism* of *Repentance*, and both these not *really* and *spiritually*, but onely in the *letter* and *sign*, so far he belonged to the *Old Testament* rather then to the *New*: *here* was *John* in his proper *Office*. I say, so far as *John* preached Christ *spiritually*, he did not *that* as *John* the *Baptist*, but as *John* a *Believer*: and so the *same John* in regard of his *Baptists Office* belonged to the *Old Testament*, but according to the *Revelation* which he had from the *Father* touching *Christ*, and his *Faith* in him, and *Confession* of him, he belonged to the *New*. And except we learn thus to *distinguish* of *Johns Doctrine*, to wit, what he preached as *Baptist*, and in his *proper Office*, and what as a *Believer*, who had the *Revelation* of the *Father*, we shall never understand his *Baptism* aright: for *Johns Baptism* was the *seal* of his *Old Testament*-Doctrine, and not of his *New*, or of his *own* immediate *Ministry*, and not of *Christs*; at the highest, *Johns Ministry* and *Baptism* pointed out *Christ*, but neither of them were the same with *Christs*.

And

And thus [illegible] cleared from the *Word* that *Johns baptisme* is *distinct* from *Christs*, I shall proceed to speak of *each* of these *baptismes* apart by *themselves*, and to hold forth to *others* what *my self* have learned touching them from the same *Word*.

And first I begin with *Johns Baptism*, as being the first in *order* of *time*.

Now the *Baptisme* of *John* was brought in besides the *rite* and *manner* of the *Law*, and so was a sign of a *great change* to follow: the Jews indeed had their *baptisms* in the *Law*, for they washed their *members*, *garments*, *vessels*, *&c.* and by this they were cleansed from *legal pollutions*, but not from any *sin* or *staine* that did cleave to their *conscience*: but *John* was the *Authour* or *first Minister* of a *new* and *unwonted baptism*, calling all men to *Repentance for sin*, and to *flie from the wrath to come*, and *awakening* them to *confession of sin*, and *amendment of life*, and also pointing out *One* to *come*, and now at *hand*: who should do *all* these things for them *indeed*, which neither *he* nor his *baptism* could do.

Now touching *Johns baptism*, I shall shew,

First, the *Honourableness* of it in it self.

And secondly, the *Weakness* and *Imperfectness* of it in reference to *Christ*.

And thirdly, the *Continuance* and *Duration* of it.

1. For the *Honourableness* of it *self*: it appears in several passages.

1. That though the *baptisme* of *John* in it self were more *legal* then *Evangelical*, yet in this it did excell all the former *legal* Baptismes, that it pointed out *Christs baptism near at hand*; for as *John* himself was *greater* then all the *former Prophets* because he *pointed* out with his finger *Christ* the true and *great Prophet* of the Church; so his *baptisme* was more *excellent* then all the former *baptismes*, because it pointed out *Christs great* and *glorious* Baptism now at *hand*, as he saith, *I baptize you with water, and he that comes after me shall baptize with the Spirit.*

2. *Johns* Baptisme was from *Heaven* and not from *Men*, it had its *institution* from God, and was not an *Ordinance* he took up of his *own head*: *Luk.* 3.2. it is said, that at the *beginning* of *Johns* setting forth to his *baptisme* and *Ministry*, *that the Word of God*

came

came to him in the wilderness; that is he was *inspired, instructed* and *taught* by a Word from God himselfe touching his *Ministry, baptisme,* and the *discovery* of *Christ* he was to make; and *Joh.* 1. 6. *There was a man sent from God, whose name was* John; and ver. 33. *He that sent me to baptize with water said unto me*: he went not of his *own accord,* but *God sent* him to baptize; so that as *God* was the *Author* of those *inferiour baptismes* of *Moses,* so of this more *high* and *excellent baptism* of John; and hereupon the *Publicans* that received *Johns baptisme,* are said to *justifie God*; and the *Pharisees* and *Lawyers* that refused it, to *reject against themselves,* that is, to their own harm, the *Counsel of God, Luke.* 7. 29, 30.

3. *Christ himself,* who was born under the *Law,* and *subject* to the *Law,* submitted himself also to the *baptism* of *John,* as the *last* and *liveliest Ceremonie,* Mat. 3. 13. *Then cometh Jesus from Galilee to Jordan to be baptized of him*; and so *Christ* who had *submitted* himself to the *Circumcision* of *Moses,* submitted himselfe also to the *Battisme of John*; and as he submitted himselfe to all the *Ceremonies* of *Moses,* not for his *own sake,* but for *ours,* so also to the *baptism of John.* For seeing *Christ* was *free from sin,* he stood in no need of *Repentance,* and so not of that *baptisme,* which was the *baptisme of Repentance, for the Remission of sin*; but there the *Head* who was *free* from sin, was baptized for the *body,* which was *full* of sin, *that he might fulfil all righteousnes* in his owne Person. And this was a *great Honour* to the Baptisme of *John,* that *Christ* (though in reference to *our* flesh more then his *own*) *submitted* himself to it.

Thus it appears, that the *baptisme* of *John* was very *Honourable,* and of *high account* in its *time,* so that the very *Disciples* of *Christ* took it up, and *Christ* himself *suffered* them, because *Johns baptisme* was the *signe* and *fore-runner* of His, and because the *time* of his *own* Baptism was not yet *come*; but *Christ* himself used it not, as *John* witnesses Chap. 4. 2. saying, *Jesus himself baptized not, but his Disciples*; to wit, with *Johns baptism,* which was *water baptism.* For it became not the *Son of God* to *baptize* with a *Creature*; nor the *Lord* of all to use the *baptisme* of a *servant.*

And thus having shewed how *Honourable Johns* Baptisme was in it *selfe,* (wherein I conceive I have not done him, though a *servant*

want, the least prejudice, but have *fully* attributed to his *Office* whatever the *Word*, or *He himself* a Messenger from God attributes to it) I shall now proceed to shew, *That the baptism* of John, *how Honourable and Excellent soever, is yet far beneath and below* Christs, *yea and most Weak and imperfect in comparison of his.*

For first, *Johns* Baptisme was with a *Creature*, with the *Element of Water*; for the *Creature* could *baptize* but with the *Creature*, that is, *John* with *Water*; and so this was far *beneath* the Baptism of *Christ*, which was the work of *God* by *God*, the work of the *Father* by the *Son*, and of the *Son* by the *Spirit*.

2. *Johns* Baptism was *tantum exterius lavacrum*, but *Outward*, and reached the *Outward man* onely; the Baptism of *Water* reached but the *body*, and it could peirce no *deeper*; and after all the washing of the *body* with *water*, the *Soul* still remained as full of *filth*, *sin* and *corruption* as ever; and so it was far *beneath Christs*, which reaches the *Soul*: the *baptism* of *John* was the *baptism* of *bodies*, but the *baptism* of *Christ* the *baptism* of *Souls*; and onely the *baptism* of the *Spirit* reaches the *Spirit*, and attaines to the *Soul*, *Conscience*, and *Inner man*, to *purge* and *purifie* them.

3. The *baptism* of *John* was but a *Signe* and *Ceremony*, though it had more *life* and *light* in it, then any of the *signes* of the *Law*, as being *nearer* to *Christ*, and more *newly revived* by God; and so thought *useful* in its *season* yet the *Efficacy* of it (after the manner of all signes) was but *weak*.

For *first*, It did not *give the Spirit*, not one *drop* of the *Spirit*; yea *some* who were baptized with *Johns Baptisme*, did not *know the way of the Lord* perfectly, that is had no certain knowledg of *Christ* the *onely way* to God, as *Apollos*, *Act.* 18. yea *some* of them did not so much as know *whether there were any Holy Ghost or no*, as those twelve Disciples, *Act.* 19. much less had *received* the *Spirit*.

Secondly, Neither did it *give Repentance* and *Remision of sin*; (for what was the plunging of a man in *cold water* towards *Repentance* and *Remission of sin*?) but *these*, were the works of *Christs own* Baptisme, which is the *baptism* of the *Spirit*: for no man can *repent* of sin, but by the *presence* of the *righteousness* of *God* in his *heart*, which is the work of that *spirit*, which is given in

Christs

Christs baptism: neither can any *remit* sin but *God*: our *sins* are never *forgiven* by *God* till *God dwell* in us through *Jesus Christ*, by the work of the *Spirit*: so that *Repentance* was *given*, and Sin *forgiven* but in hope onely in *Johns baptism*, but *really* and *truly* in *Christs*, which was the *reall* Baptisme of *Repentance* and *Remission* of *Sins*.

Thirdly Neither did it *give enterance* into the *Kingdom* of *God* for the Kingdom of God is a *spiritual Kingdom*, and no *earthly* or corporal thing can give enterance into *it*: the *baptism* in the *water* of *Jordan* could deliver no man up into the *Kingdom of God*, but the *baptisme* in that *River* that *makes glad the City of God*, Psal. 46. 4. in that *River clear as christal, that proceeds from the Throne of Gad and of the Lamb*, which is the *Spirit*, which delivers up all that partakes of *it*, *first*, into the *Kingdom* of the *Son*, and *after* through that, into the *Kingdom* of the *Father*. The *baptism* of *John*, left men in that *Old World* wherein it found them, but the *baptisme* of *Christ*, delivers them up into the *New World*, or the *Kingdom* of *God*.

Now in *all* these *regards* it appeares, that *Johns baptisme* did not do the *work* of the *baptisme* of the *new Testament*, for then *that* onely had been *sufficient*, and there had been no need of *Christ* to come.

And thus you see that the *baptisme* of *John* as it is *Distinct* from *Christs*, so it is far *inferiour* to *His*. And therfeore *great* hath been the *mistake* of many, for *several Ages*, who have made *Johns baptisme Equal* to *Christs*; for what is this but to make the *servant* equal to the *Lord*, and to set down the *creature* in the *Throne* of the *onely Begotten* of the *Father*? *yea* and it is the quit *perverting* of *Johns Office*, for *John* was to be a *burning and shining light*, to usher in Christ the *true Light*: he was to be as the *Morning-star* to usher in Christ the *Son of righteousnes*, and was not to be so much *Clouds* and *Darknes* to obscure him: he was but to *point* out Christ, and *depart* againe and not to sit in *equal Glory* with him, on his *Throne* in the *New Testament*. *John* said, He was not worthy to beare his *shoes*, and therefore they do not well who have prepared an *equal Crown* for him with Christ, who is *King of Kings and Lord of Lords*.

Wherefore we must take great *heed* that we do not so *magnifie Johns* Office as to *intreuch* on *Christs*, and to make the *Son* out of the *bosome of the Father*, to take up the *baptism* of *John* a *servant*

and to administer one, *entierly his own*, suerly this would not have been *suitable* to the *Glory of the onely begotten Son of God.*

The *third* thing I propound to speak to touching *Johns baptism*, is the *Time of its Durance* or *Continuance*, and that was but *very short*: for *Johns baptism*, as all the *Ceremonies* of *Moses* was but for a *time*; yea *This* being nearer the *Truth* and *Substance* then *they*, was of *less Duration*; as the *Morning-Star*, though *brighter* then the rest of those *heavenly* Lights, shines *less* while then *they*; because the hasty *appearance* of the *Sun* swallows it up. And so *Johns baptism* was of great *use* a little before *Christs manifestation* to Israel, and continued till the time of his *Ascension*; and then when *Christs baptism* began the *shadow* was to give way to the *Substance*, and the *Signe* to the *Truth*, and the *Letter* to the *Spirit*, and the *servant* to the *Son*: so that *Christs baptism* put an end to *Johns*, *fire-baptisme* to *water-baptisme* and *Spirit-baptisme* to *creature baptism*. For as all the *Prophets* were until *John*, so *John* was until *Christ*; and *John* must no more *exceed his* bounds, then *Moses* and the *Prophets theirs*; but as the *Prophets* gave up to *John*, so *John* must give up to *Christ*. *Johns temporary Ministery* had a *temporary baptism*; but the *everlasting Gospel*, (which is, *that* Word in *our* flesh) hath an *everlasting baptism*, which is *the pouring out of the Spirit*. So then, *John* being a *servant* and *fore-runer* of Christ, *Christ* was not to take up *his baptism*, but *John* was to *resigne* up *his baptism* to *Christ*: yea, and as a *servant* to deliver up *all things* into *his* hands, as *Heire* and *Lord*: And so *Johns water-baptism* was to last, but till Christs *fire-baptism* should come in, and then the *fire* should *lick* up the *water*; and as *spirit-baptism* should *increase*, *water baptisme* should *decrease*. So that *Johns baptism* or *water-baptism* (which is all one) belongs not to *Christs Kingdom*, which is a *Kingdom* not of the *letter*, but of the *Spirit*, not of *signes* and *shadowes* but of the *truth*: and therefore we *leave* it, where we *found* it, even without the *bounds* and *reach* of Christs *Kingdom*: for *Johns Office* and *baptism* reached *unto Christs Kingdome*, but hath no place *in* it; and to bring *Signes* and *Ceremonies* into the Kingdome of *truth*, is (if rightly understood) to act against *Christ glorified*.

Object. But some will say, This is strange indeed that *Water-Baptism* shhould have no place in the *Kingdome* of *Christ*: and there-fore pray stay a little, for we have many things to *object* against it.

Object.

Object. 1. *Why, this would rob us of our Chriſtendome.*

I Anſwer. No: for it is not *Water* but *Spirit Baptiſm* that makes us *Chriſtians*; and *Water-Baptiſm* hath been an unlawfull *blending* or *mixing* of the *Church* and *World* together, ſo that hitherto they could not be well *differenced* from each other to the great prejudice of the *Congregations* of *Chriſt*.

Object. 2. *But have ſo many Ages erred, that have uſed Water-Baptiſm.?*

Anſw. For the *Errors* of *former Ages*, and their *great miſtakes* in many of the *Truths* of God I have nothing to ſay, but that of the *Apoſtle, How unſearchable are his Judgments and his Wayes paſt finding out!*

3 Object. *But you are the firſt man, for ought we know, that ever oppoſed it.*

Anſw. One ſingle mean *man* with the *Word*, may very *juſtly* and *lawfully* contradict the *whole world* without it; *Truth* is not to be judged by *Multitudes*, or an *Unity*, but by the *Word*.

4 Object. *But Chriſt himſelf was Baptized with Water, and ſurely that perpetuates it in the Church.*

Anſw. Chriſts being Baptized with *Water* under *John*, no more perpetuates *Water-Baptiſm* in the *Chriſtian* Church, then his being *Circumciſed* under *Moſes*, perpetuates *Circumciſion* in the *Chriſtian* Church, or his *ſubmitting* to other *Moſaical Ceremonies* perpetuates *them*; *Chriſt* brings no *temporal* or *carnal* thing, into his *everlaſting* and *ſpiritual* Kingdome, though *himſelf* ſubmitted to them under their ſeveral *diſpenſations* in the *ſeaſon* of them.

5 Object. But Chriſt juſtifies, and commands Water-Baptiſm in *John.* 3. *Except a man be born of water &c.* And *Mat.* 28. *Teach and Baptize.*

Anſw. I confeſs theſe are *places* that many have *miſtaken* to juſtifie the practice of *Water-Baptiſm*; but I ſhall ſhew you, that they do indeed *miſunderſtand* them. For that firſt place, *John* 3. 5. *Except a man be born* ἐκ ὕδατος καὶ πνεύματος, *of Water and the Spirit, he cannot enter into the Kingdome of God*; I confeſs many of the *Ancients* have by *water* here underſtood *Material water*, and have interpreted the place of *external Baptiſm*, which was *Johns* onely: and hereupon *divers* of them have exceedingly magnified *water*, and aſcribed it to the waſhing of *Soules*, and the *Regeneration* of Chriſtans in *ſome meaſure*, they not conſidering in the mean time

what *Christ* saith in the very next vers. *That which is born of the flesh is flesh, but that which is born of the Spirit is Spirit*; by which they might have learned, that *outward* and *corporeal water* can do nothing but *outward* and *corporeal things*, and can contribute *nothing* to the cleansing of *soules* and *consciences* from sin.

So that *this place* cannot be understood of *corporeal water*; and I could *produce* the Testimonies of many *Godly* men of good note to this purpose, but do *forbeare*, because I would not have our *faith* built upon the *Authorities* of *men*; but the thing is evident from the *Text it self*, for it saith, *Except a man be born of water*, which showes the *water* he spakes of, must be such, as is able to *give a new birth*, and to make a man a *New*, that is a *spiritual holy heavenly* Creature; and no *Water* can do this but the *Spirit*; and therefore *Christ* adds to *water* the *Spirit* by way of *explycation*, as if he had said, *No man* can enter into the *Kingdome of God* except he be *born* again of *Water*, but the *Water* I speak of is no *Material Water*, but the *Spirit* which is able to produce in us a *heavenly Nature*, through which only we can have an enterance into a *heavenly Kingdome*, seeing *flesh and blood cannot inherit the Kingdome of God*; so that the *Water Christ* meanes in this place is the *Spirit*: and many other places give witness to this *John.* 4. 10. *If thou dideſt know who it is that saith unto thee, Give me to drink thou wouldst have asked of him and he would have given thee* Living Water: and Vers. 13, 14. *Jesus said unto her, Whosoever drinks of this Water* (meaning the water of the Well called *Jacobs* Well) *shall thirst againe; but whosoever shall drink of the* Water *that I shall give him, shall never thirst, but the* Water *that I shall give him shall be in him a* Well of Water, *springing up unto everlasting life*; and Joh. 7. 37, 38. *Jesus stood and cried saying, If any man* thirst, *let him come unto me and* drink, *he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of* Living Water, *but this spake he of the* Spirit, *which they that believe on him should receive.*

Now by *water* in all these places, is not meant *material Water*, but the *Spirit*, as *Christ* himself explicates; and sure *his Testimony* alone is sufficient.

But *again*, if in this place, *Except a man be born of Water and Spirit*, you will needs understand *material water*, why then upon the same ground, you must needs understand that place in *Mathew* of *materiall fire*, where it is said, *Mat.* 3. 11. *He shall baptize you with*

with the holy Spirit and with fire; which is absurd to very reason to think: but *water* and *fire* in each place, added to the *Spirit* shew onely the *Efficacy* of the *Spirit*; and so you may as well bring in the use of *Material Fire* in Baptism, from the *Text in Mat.* as of *Material Water*, from the Text in *John*. So that this place in *John* proves no *authority* of *Christ*, for *water Baptism* in his Kingdom, which is the *Church* of the *New-Testament*.

Now the other place, Mat. 28. 19. *Go ye and teach all nations babtizing them in the Name of the Father, and of the Son, and of the holy Spirit*, is also of as little *force* as the former to prove *Water Baptism to be an Institution of Christ*. Indeed I find that where-ever men have met with the word *Baptism* or *baptize* in the *Scripture*, presently their thoughts have descended to *material water*; they not so well considering or understanding *that Water* which is the *Spirit*, which is the *onely Water* that performes all the *Baptism* in the *Kingdome* of *God*.

Now for that place, *Go teach all Nations, Baptizing them*, they understand it thus, *Teach* them, and *Baptize* them with *Material Water*, using this form of words, *I Baptize thee in the Name of the Father, &c.* But herein they *erre* from the *mind* of *Christ*: for by these words *Christ* leads his Disciples from *Johns Baptism* to his *own*; as if he had said, *John* indeed baptized with *water*, and ye have *hitherto* used his *Baptism*, but I shall now shortly Baptize you with my *own Baptisme* of the *Spirit*, and from that time I would have you *go teach all Nations*, and by the *Ministration of the Spirit*, not *baptize* them, or dip them in *cold Water*, (as *John* did in his *own Baptisme*, and *you* in *his*) but baptize them or dip them into the *Name of God* the *Father, Son*, and *Spirit*; and note that he saith not here, βαπτίζοντες αὐτὸς ἐν τῷ ὀνόματι, *in the Name*, but εἰς τὸ ὄνομα *into the name of the Father, &c. and by the Name of God* is meant the *power* and *vertue* of God, or *God himself*, as *Mar.* 16. *Christ* saith *In my Name they shall cast out Devils*, that is in my *power* and *vertue*; so that the sence lies thus, *Teach the Nations and Baptize them into the Name, &c.* that is by your *Ministery*, which shall be of the *Spirit*, and not of the *Letter*, you shall *baptize* them, or *dip* them, or *interest* them into the *Name* of *God*, who is the *Father, Son*, and *Spirit*, as he hath *discovered* Himself in his *last* and *most glorious* discovery of himself in the *Gospel*; you shall (I say) dip them into *his Name*, or sprinkle *his Name* upon them, that they may be *holy*,

just

just, true, mercifull, righteous, good, &c. that is your *Ministery*, after you have receiv'd the *Spirit*, shall have such *efficacy*, that it shall *cloath* men with the *Name* of God, and *transform* them into his very *Nature*.

So that this place cannot be understood of *Water*, but instead of baptizing in *Material Water*, as *John*, he tels them, they should *baptize into the Name of God*, in such sort that they that were before, *sinfull, corrupt*, and *evil* men, should *now* be taken up into the glory of the *Name of God*. Neither can this place be understood of a *form of words*, which the *Apostles* and their *Successors* should use in *baptizing*, as most men have *thought* and *taught*, seeing no place of *Scripture* can be named, wherein the *Apostles* in baptizing, used *this form* of words, saying, *I baptize thee in the Name of the Father, Son and Spirit*; which they had undoutedly done, if *Christ* had commanded it as an *absolute form*. And because many will presently be ready to be *inraged* at this *assertion*, I will a little *coole* their *heat* with what *Zuinglius* saith of this place, who was one of the great enemies to the *Anabaptists* that was in his time; *Christus Jesus* (saith he) *baptismi formulam, qua uteremur his verbis non instituit, quemadmodum Theologi hactenus falso tradiderunt. Zuing.* lib. de Bap. p. 66. tom. 2 *Oper.* that is, Jesus Christ did not in these words institute a form of Baptisme, which we should use, as divines have hitherto falsly taught: and he affirms it upon the same ground I have mentioned before.

Againe, if this place, *Go teach and baptize*, be meant *Water Baptisme*, *Paul* did very ill observe the *command* of *Christ*, who baptized but *two* or *three* believing Families at the most with *Water Baptisme*, and yet Preached the *Word* in a circuit from *Jerusalem* to *Illiricum*, *Act.* 15. 19. through many *Kingdomes, Countrys, Villages, People*; but I say *Paul* though he used not *Water Baptisme*, yet did punctualy fulfil the command of Christ, and *did teach them and babtize them into the Name of God*. So that no question, there were many *Churches* planted in *Pauls* time, who believed in *Christ* and received the *Spirit*, and walked in fellowship *with the Father and the Son*, and with *one another* in the *Father* and the *Son*, who never were washed at all with *Water-Baptisme*; for *Paul* knew well, that no *outward thing* is of any account in the Kingdome of *God*, and that as *circumcision* and *uncircumcision* were nothing, so neither *Water-Babtisme* nor the *want* of it, were any thing, but a

new

new creature is *ALL*; and if there be *Faith* and the *Spirit*, they are *sufficient* to the Kingdom of *God*, without any *outward Ceremonies* whatsoever.

So that neither of these two places prove any *Institution* of *Water-Baptisme of Christ*, but *that* still remains *Johns Baptism* and not *Christs*.

6. *Object.* The last, and that which seems the strongest Objection, is, *that the Apostles practised Water Baptisme*, not onely *before* Christs Baptisme came in, but *after*; and this is *most evident* in very many places in the *Acts of the Apostles*.

Answ. I answer, True indeed, the *Apostles* did practise *Water-Baptisme*, but not from *Christ*, but from *John*, whose *Baptisme* they took up; and an *Outward Ceremony* of *Honour* and *Account* is not easily and suddenly *laid down*; and hence some of the *Apostles* used *Circumcision*, and that after the *Ascention* of Christ; for *Circumcision* was an *honourable Ceremony* used from *Abrahams* time, and so they could not (no not in the time of the *New Testament*) *suddenly* and *abruptly* leave it off, but they did use it for a *time* for their sakes who were *weak*, well knowing that the *Circumcision without hands*, would by *degrees* put an end to the *Circumcision made with hands*. For *Ceremonies* are best laid down, and *old Customes* best laid aside, by the *effecacy* of the *Spirit* and *power of righteousness*. And so in like manner the *Apostles* used the *Baptisme* of *John*, or *Water-Baptisme*, it having been of *high account* in the dawning of the *day* of the *Gospel*, and for the *present* still continuing so; but they knew, that *Spirit* or *Fire-baptisme* would by degrees consume *Water-Baptisme*, and *lick* up all the *drops* of it; for so *John* himself intimates saying, *He must increase, but I must decrease*; that is, the *Truth* must eat out the *Ceremony*, and the *Substance* the *Signe*, and the more *his Ministry* and *baptisme* come in, *mine* shall go out; and the *Ministery* of the *Son* shall swallow up the *Ministery* of the *servant*, as the *Sun-light* doth the *Moon-light*; and the *baptisme* of *fire* shall devoure the *baptisme* of *water*; and *his Spirit-baptisme*, by *degrees* shall put an end to *my water-baptisme*: And therefore *Paul* (as you have heard) after he had used *this baptisme* twice or thrice *quite* forbore it, and yet *planted* many *Churches* of Christ; and proceeded by degrees did other *Apostles* too; for they knew, that *Christs baptisme* included *Johns*, and was *fully sufficient* of it self without *it*; and therefore we finde *Paul*

teaching

teaching in *Christs* Kingdome but *One baptisme*, and this the *baptisme* of the *Spirit*, *Eph.* 4. from *which* the Church of the *New Testament*, both *Jewes* and *Gentiles*, was to take its *beginning*, and not from *outward Elements*, or *water-washing*.

Wherefore seeing *these* things are *so*, the *Annabaptist* have extreamly mistaken who have made their *water washing* so essential a work of the *New Testament*, that they would neither *hear the Word*, nor have *Christian Communion* with any one that was not *so* washed; yea though they were *convinced* touching them, that they had *received* the *Spirit*: this, I say, hath been the great error of very many *honest* and *well meaning* people through, *misunderstanding* the Word, to make washing with *material water* so *necessary* a thing in *spiritual* worship, yea and *more essential* to the *communion of Saints*, then the very *Spirit it self*, whom I do not therefore *Judge*, but *pity*.

And this much for *water-baptisme*, which was *Johns*, and belonged onely to that *middle Ministry*, betwixt the *Prophets* and *Christ*.

Now the other Baptisme I am to speak of, is *Christs*, which is *Spirit* or *fire-baptisme*; and this is the *one* and *onely baptisme* of the *New Testament*, as we find *Paul* affirming, *Eph.* 4. 6. where he saith, that in *Christs* Kingdom, where is but *one Body*, and *one Spirit*, and one *Hope* of our calling, and one *Lord*, and one *Faith*, there is also but ἓν βάπτισμα, one Baptisme; and this is the *Baptism* of the *Spirit*, as the *Apostle* elsewhere shewes, saying, 1 *Cor.* 12. 13. *For by* one spirit *we are all baptized into* one body, *and have been made all to drink into* one spirit.

Now this *Spirit-Baptism* did not *go along* with *Johns water-Baptism*, but *followed* it about four years after (as you have heard) and as appeares by the forementioned place of Christ, *Act.* 1. 5. where he tells his Disciples, saying, *John verily baptized with water, but ye shall be baptized with the Holy Spirit not many dayes hence*; and this Promise of *Christ*, and of the *Father*, was fullfiled at the day of *Pentecost*, when the *Apostles* being all met together, there came a *sound from heaven as of a mighty rushing wind, and it filled the house where they were sitting, and there appeared unto them, cloven tongues like as of fire, and sate upon each of them, and they were all filled with the Spirit*, &c. Here was the *first* beginning of *Christs* or *Spirit-Baptism*, for it *began* not till after the *Ascension* of

Christ

Christ into heaven, and his *sitting down* on the *Throne* of God; and *John* the Apostle also witnesses to this Chap. 7. saying, *The Spirit was not yet given, because Christ was not yet glorified*; but as soon as he was *glorified*, then did he *begin* to baptize with the *Spirit*, not the *Apostles* onely but also the *Jewes* and *Gentils*, and *all sorts* of people that did *believe* in his *Name* through the *Word* of the *Gospel*; So that *then* Christs Baptisme began to *take* place, and to *prevail* as you may see *Acts.* 8. *When the Apostles that were at Jerusalem had heard that Samaria, had recieved the word of God by the preaching of Philip, they sent unto them* Peter *and John, who when they were come down, prayed for them that they might recieve the Holy Spirit, for as yet he was fallen one none of them*: (only, saith the Text, they were *baptized in the Name of the Lord Jesus, i. e.* they had onely been baptized with *Johns Baptism*, who only baptized with *water*, saying, that they should *believe on Christ that was to come after*: for *Johns Baptism* was yet useal, inasmuch as *Christs Baptism* was but *new* begun:) *Then did the Apostles lay their hands on them, and they received the holy Spirit*: So that here now was the *Progress* of *Spirit*-Baptism. And *after* when *Peter* preached to *Cornelius* and his family and friends, the *Holy Spirit fell upon* them, *Act.* 10. And *Peter* gives this account to those of the *Circumcision* at Jerusalem, Act. 11. 15. *And as* I *began to speak the Holy Spirit fell on* them *as on* us *at the begining*; then *remembred I the words of the Lord how that he said*, John *indeed baptized with water, but ye shall be baptized with the Holy Spirit*: so that *Peter* evidently declares, the *gift* of the *Spirit* by the *Ministery* of the *Gospel*, to be the *Baptism* of *Christ*, or the *Baptism* of the *Holy Spirit* and *Fire*, which Christ promised at his *Ascension* into heaven.

And this is the *onely Baptism* wherein *all* the *Church* of the *New Testament* are to partake with *Christ*, I say not the *Baptism* of *water*, but of the *Spirit*; *He* and *we* drinking into one *Spirit*, and the same *Spirit* descending on *Us* as it did on *Him*. *The pouring* out of the *Spirit* on the *flesh* of *Christ*, was his *New Testament Baptism*, and it is ours too; and all our *true* and *sound comfort* and *happiness* lies in *this*, that *we* are *baptized* with the same *Spirit* that *He* was; for it would be as litle *spiritual comfort* to be diped in the *same water* with *Christ*, as to *eat* with him at the *same table*, or to *drink* with him in the *same Cup*, or to go along with him in the *same ship*, as *Judas* did, and divers of the *unbelieving Jews*; but to *drink*

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with him into *one Spirit*, is to partake of *one flesh* with him, and to be *one Christ* with him; and this is a *Comfort* indeed.

Now the *Outward Instrument* of Christs, or *Spirit-Baptism* is not *Material water*, but the *Word*, as Christ shewes, *Mat.* 28. where he saith, *Teach and baptize*, shewing that *teaching the Word* is the outward meanes of *baptizing* with the *Spirit*. And againe, *Joh.* 17. *Now are you cleane through the Word*, not which *Moses*, but *which I have spoken to you*, (and therefore is the *Gospel* called the *Ministration* of the *Spirit*, because it *proceeds* from the *Spirit*, and *communicates* the *Spirit*, and *Christ* baptizes with the *Spirit* through the *Ministration of the Spirit*, which is the preaching of the *Gospel*) and *Eph.* 5. 26. *Christ gave himself for his Church that he might sanctifie and cleanse it*, Τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, *with the washing of water by the Word*; that is *Christ* cleanses his *Church* by *such* a washing of *water*, as is brought about by the *Word* and the *water* with which the *Word* washes in the *Spirit*, for by the *Word* the *Spirit* is given, and the *Word* cleanses by the *Spirit*, and the *Spirit* by the *Word*: and therefore it is also said, 1 *Cor.* 7. 1. *Having* these promises, *let us cleanse our selves from all filthyness of flesh and Spirit.*

From all this it appeares, that *Spirit-Baptism* is not to be performed by *Water* but by the *Word*, and no man under the *New Testament* receives the *Spirit* through the *Baptism* of *water*, but through the *Ministery* of the *New Testament*, which is the onely *Ministration of the Spirit.*

To conclude, this *Baptism* of the *Spirit*, that is performed onely by the *Word*, is *that Baptism* of which so many *excellent things* are spoken in the *New Testament*. As,

1 This *Baptism* of the *Spirit* gives a *new Nature*, and this *Nature* is a *Divine Nature*, or the *Nature of God*; and hence it is said, *Except a man be born of water and the Spirit*; so that the *Baptism* of the *Spirit* gives a *new Birth*, and so a *new Nature*: and again, *That which is born of the Spirit is Spirit*; so that the *Baptisme* of the *Spirit* makes us *Spirit*, and through the *Baptism* of the *Spirit*, we become that which the *Spirit it self* is: and so the true foundation of *Christianity* begins from *Faith* and the *new-creature*, and not from *water-washing*.

2 This *Baptism* gives a *new Name*, not *John* or *Thomas*, &c. but as Christ saith, *Rev.* 3. 12. *I will write upon him* τὸ ὄνομά μου τὸ καινὸν, *my new name*: our *own name* is *sin* and *ignorance*, and *pride*, and *injustice*

injustice, and *envy*, and *covetousness*, and *uncleanness*, and *all evil*, and this is the name which the first *Adam* wrote upon us; but the name the second *Adam* writes on us, is *righteousness*, and *holiness*, and *truth*, and *love*, and *meekness*, and *wisdom*, and *all good*, and this is the name the second *Adam* writes on us, or his own new name; for Christ himself was baptized by the Spirit into the name of God, that is, was taken up into God, and the things of God, which are Himself, as into the Truth, Wisdom, Justice, Mercy, Power, &c. and all the whole flesh or humanity of Christ, even all his Members are baptized into the same name of God with Him, and so are called by his new name; so that this name of Christ, this new name which is given us by God through the Baptism of the Spirit, is infinitely better then that name which is given us by *Parents* or *Godfathers* in Water-Baptism.

3. *Christs Baptism* translates us into a new World: *Except a man be born of that Water, which is the Spirit, he cannot enter into the Kingdom of God*: no man can possibly enter into the Church of the new Testament, which is the Kingdom of God, but through the Baptism of the Spirit; the Baptism of the Spirit makes a new creature, and this new creature enters into a new World, which is the new *Jerusalem* that comes down from God out of heaven.

4. *Spirit-Baptism* inables us to the same work with Christ, that is, to the Ministery of the new Testament, saith Christ, *the Spirit of the Lord is upon me, for he hath anointed me to preach, Isa.* 61. 1. and he began his Ministery from his Spirit-Baptism, which did immediately follow his Water-Baptism, but was in no sort one Baptism with it; and having through the opening the heavens, received the Spirit which taught him the name of God, he presently began to teach the name of God to others, and Christ himself was not a Minister of the new Testament but through the Baptism of the Spirit. Now all Believers that are anointed with him in his Unction, or which is all one, are baptized with him in one Baptism of Spirit, are anointed and baptized to the same Ministery: for the anointing of the Spirit is the teaching of God, and they that are taught of God themselves, ought also to teach others; and the Spirit of Christ is the Spirit of Prophecy, and they that have received that Spirit must Prophecy, as it is written, *It shall come to pass in the Last daies, that I will pour out my Spirit upon all flesh, and your sons and daughters shall Prophecy*; which very place *Peter*, *Act.* 2. applies to the Baptism

of the Spirit; so that this Spirit-Baptism of Christ, makes all Prophets that partake of it.

5. *Spirit-Baptism* makes all those One with Christ the Head, who partake of it, *Gal.* 3. 27. *As many as have been baptized into Christ have put on Christ*; so that by the true Baptism of the new Testament we do actually put on Christ, and are made one with Christ, and this is not done by any water-washing, but by the Spirit; for through the gift of the Spirit onely are we made one flesh with Christ, yea through this we necessarily become one Spirit with him too, as it is said, *He that is joyned to the Lord is one Spirit*; so that not through water but Spirit-Baptism do we put on Christ, the Spirit carrying Us into Christ, and bringing Christ into Us, and being one and the same Spirit in both; and this is truly to be Baptized into Christ.

Now this Baptism that makes us one with Christ, makes us to partake both of his Death and Resurrection.

1. *Through Baptism of the Spirit* we are dipt into the death of Christ, *Rom.* 6. 3, 4. *Know ye not that so many of us as are baptized into Jesus Christ, are baptized into his death?* and this is, as the *Apostles* unfolds it, *vers.* 6. *The crucifying of the old man with him that the body of sin may be destroyed, that henceforth we should not serve sin*: and all this is done, not through any water-washing, but through the gift of the Spirit, for it is through the Spirit onely that we are able to mortifie the deeds of the flesh, and nothing but the presence of the Spirit in us is the destruction of sin; so that the Spirit of Christ baptizes us into the death of Christ.

2. *Spirit-Baptism* makes us partake of his Resurrection as well as of his Death, yea therefore do we die with him, that we may live a better life, *Rom.* 6. 4. *Therefore are we buried with him by baptism* (that is, Spirit-Baptism) *into death, that like as Christ was raised up from the dead by the glory of the Father*, i. e. The Spirit, *so should we also live in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his Resurrection.* Where you see the same Baptism of the Spirit that makes us die with Christ, doth also quicken us into his Resurrection, and deprives us of our own life, not that we may remaine dead, but that it may communicate to us a better life then our own, even the life of Christ himself, that we that are men may live the very life of the Son of God in our own soules and bodies, and may be quickned

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with him, and raised up with him, and set in heavenly places in him.

6 As *Spirit-Baptism* makes us One with Christ the Head, so with the Church the body, 1 *Cor.* 12. 13. *For by one Spirit are we all babtized into one body, whether we be Jewes, or Gentils, whether we be bond or free, and have been all made to drink into one Spirit*; so that by drinking into one Spirit with the Church, we become one body with it, and no other-wayes: I say, not by being dipt into the same water, but by receiving the same Spirit do we become one body with the Church, and it is not being of one Judgment or Opinion, or form, or the like, that makes men one true Church or Body of Christ, but the being of one Spirit; and there are no more of that Church, which is the body of Christ, then they that are baptized with that one Spirit of Christ.

7. *Spirit-Baptism* it truly washes and cleanses from sin: What water-baptism doth in the signe; this doth in the truth, even cleanses from all carnal and spiritual filthiness: and no man is cleansed from sin but by the washing of the Spirit, the pouring forth of the Spirit on all flesh, is the killing of sin in all flesh, 1 *Cor.* 6. 9, 10, 11. *Neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God; and such were some of you, but ye are WASHED, but ye are sanctified in the Name of the Lord Jesus Christ by the SPIRIT of our God*: so that Spirit-Baptism cleanses from all sin whatever it is, and there is no man cleansed from sin, but through this Baptism.

And againe, *Eph* 5. 26, 27. *Christ gave himself for the Church, that he might sanctifie and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle or any such thing, but that it should be holy and without blemish*; and nothing doth thus purifie the Church till it be without *spot*, *wrinkle*, or *blemish*, and till it be perfectly holy, but the Baptism of the Spirit. And therefore, though the Baptism of *John* was administred but once, yet the Baptism of Christ is a continued baptism for as long as corruption is in the flesh, the baptism of the spirit is in use: So that the nature and life of a *Christian* are under a constant and continual baptism, God every day pouring forth his Spirit upon a believer, for the purifying and sanctifying of him, and making him meet for the immediate presence of God, whith r

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no unclean thing comes, nor the least uncleanes in any thing.

8. *Spirit-Baptism* saves; whatever in us is washed with the Spirit, is saved as well as sanctified; and how much any one hath received of the Spirit, so much is he already saved: *Tit.* 3. 5. *According to his mercy he hath saved us by the washing of regeneration, and renewing of the Holy Spirit, which he shed on us abundantly through Jesus Christ our Saviour*: where the Apostle teaches us how God saves and that is not by *Johns* baptism or water-washing, but by the laver of *Regeneration*, which is the renewing of the Holy Spirit, poured on us abundantly through Christ; so that he calls the baptism of the Spirit, the laver of *Regeneration*, such a laver as renews the old nature, yea and begets a new one, so that a man through this baptism is wholly changed, not in a few good works, but in his whole nature, and from his newness of nature flowes newness of life, so that he is no more as he was, but is, and lives, and loves, and thinks, and speakes, and acts otherwaies then he was wont; and this cannot be the work of Water in any measure, but wholly of the Spirit; for where men are destitute of the Spirit, though washed with water a thousand times; there is no change of nature in them; but the change of nature wrought by Spirit-Baptism, is so much present salvation, even in this present world. There is another Scripture witnesses the same thing, and it is 1 *Pet.* 3. 20. A few (that is eight soules) *were saved by water, to which figure baptism answering, doth now also save us, not that whereby the filth of the flesh is cast away, but whereby a good conscience answers well to God by the Resurrection of Jesus Christ. Peter* having said that baptism answers to the flood, and saves the Church now, as the flood did the Church then, yea saith he, but I mean not the outward baptism, or the washing away of the filth of the body, but the *answer of a good conscience towards God by the Resurrection of Jesus Christ*: which place is difficult; but I thus conceive it. The efficacy of Christs Resurrection is the gift of the Spirit, and the Spirit of Christ in a believer rectifies his conscience, and makes it good, so that it can returne a sweet answer to God upon every word of his; for the work of the Spirit in the heart, answers every word of faith spoken from God; particularly it can say to God, I was indeed filthy and unclean throughout, but I am now washed, and justified and sanctified in the Name of the Lord Jesus, and by the Spirit of my God; and this Spirit-Baptism is that that saves, and not the water, which

puts away the filth of the flesh only, but leaves the filth of the Spirit as much as ever.

So that in this place *Peter* puts an end to baptisme in the flesh as *Paul Rom.* 2. 28. puts an end to Circumcision in the flesh, saying, *He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh, but he is a Jew which is one inwardly and circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God*: that is saith *Paul*, in the Kingdome of Christ, where all things are spiritual, Circumcision in the Spirit puts an end to Circumcision in the flesh: and in the same Kingdome of Christ saith *Peter*, Baptism in the Spirit puts an end to Baptism in the flesh; for he is not a Christian who is one outwardly, neither is that Baptism which is outward in the flesh, but he is a Christian who is one inwardly, and Baptism is that of the heart in the Spirit, and not in the letter, whose praise also, is not of men but of God. For under the Gospel, which is the ministration of the Spirit (as ye have been oft minded) we can find nothing among all outward things, through the use and exercise whereof we may attaine the cleanness and purity of righteousness in our Natures; and therefore Christ hath put an end to all outward, carnal, and earthly things of the first Testament, by the inward spiritual and heavenly things of a second and better Testament: and by his own death and resurrection onely, not without us but within us, through the power and efficacy of his Spirit, all the Baptism of the new Testament is fully and perfectly performed.

And thus in all these perticulars you see the infinite excellency and glory of the Spirit-Baptism above water-Baptism, and this onely is sufficient in the daies of the Gospel, as being the true and proper Baptism of the New Testament: for as Christ himself onely is sufficient to the faithful without *John*, though *John* were of use in this season to point out Christ; so the Baptism of Christ only is sufficient to the faithful, without the Baptism of *John*, though the Baptism of *John* were of use in its season, to point out the Baptism of Christ; and the Baptist himself was of this Judgement, who said to Christ, I *have need to be baptized of thee*; which he meanes not of water Baptism (for so Christ himself as you have heard) did not baptize) but with the Baptism of the Spirit, and so the Baptist himself, who was never baptized with water, neither by Christ nor the Apostles, nor any body else, yet was baptized with the Spirit,

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and the Baptism of the Spirit was sufficient for the Baptist, without any water-Baptism; and so Christs Spirit-Baptism by the Word, is sufficient for all the faithful now, without *Johns* Water-Baptism; for he that is truly washed from all filthiness of flesh and Spirit, and hath the Holy Ghost in him to renew his nature, and to conform him exactly to Christs owne image, and to work him in this present world into the true similitude of heaven, and to be in him a *fountain of water springing up unto everlasting life*, what need hath he of cold material water to be poured on his body, under the pretence of any signe whatever, either of *Moses* or *John*, when as, he hath the truth, substance, and heavenly thing it self?

Now this, it may be, may seem strange and dangerous to some of low, and fleshly, and customary Religion; but let all such (if it be possible) consider, that where the substance comes, the shadow is at an end, and the ceremony where the truth comes, and the creature where God comes: And if they understand not this for the present, I hope they may understand it afterwards; for we speak not at uncertainties in this point, but what we have in some measure seen, and felt, *and handled of the Word of life, that we deliver to you, that ye may have fellowship with us; and truly our fellowship is with the Father, and his Son Jesus Christ*, through the Spirit.

FINIS.